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THE CANADIAN JEWISH NEWS

CANADA'S NATIONAL JEWISH NEWSPAPER

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YEVGENEY YEVTUSHENKO, famous Soviet poet, who together with composer Shostakovich, inspired Moscow youth to greatest demonstration against anti-semitism ever seen in Soviet capital.
Time Magazine Portrait.

SENSATION IN MOSCOW

DEMONSTRATE AGAINST RACISM

MUSICAL PRODUCTION IN USSR CAPITAL BECOMES RALLY FOR LIBERTY

EUROPEAN JEWISH LEADERS IMPRESSED

LONDON, (CJN) — The most discussed "Jewish" topic on the eve of the New Year in Europe is last week's sensational event which took place in Moscow. According to a dispatch passed by the Moscow censor, the greatest "demonstration" against anti-Semitism in the history of the Soviet Union was held last Tuesday at Moscow's largest theatre, when the composer Dmitri Shostakovich presented his newest major work, "The Thirteenth Symphony". As it happens, "The Thirteenth Symphony" is a musical version based upon the most liberal poetry published in the USSR in recent years, five poems by Yevgueny Yevtushenko.

BABY YAR — INSPIRATION

One of these is the powerful "Babi-Yar", the profoundest and extremely touching collection of verses against anti-Semitism. One verse proclaims, "I hate anti-Semitism, that's why I am a true Russian".

More than anything else, "Babi-Yar", which derives its name from a ravine in Kiev, the capital of the Ukraine where the Nazis killed and buried a hundred-thousand Jews, has demonstrated that the young generation in Russia is freeing itself from the old anti-Semitic prejudices. However, some of these prejudices are still prevalent in government circles, among a number of elder statesmen brought up in the tradition of Russian anti-Semitism. The young take seriously the universal teachings and seem to abhor any propaganda of hatred and bigotry.

DREYFUS RECALLED

Despite all this, no one anticipated such an outburst of applause and prolonged ovation as occurred after the performance of "Babi-Yar" by Shostakovich. Diplomatic observers report from Moscow that the scenes in the Soviet capital's concert hall reminded the audience of the descriptions of the Dreyfus demonstrations in Paris after Emile Zola published his famous "J'accuse".

Other reports from Moscow indicate that the Soviet government may be impressed more by the concert hall demonstration than by any protest coming from abroad.

Jewish organizations in France and England seriously are discussing resuming again the initiative to send a delegation to discuss Jewish demands for full cultural equality in the Soviet Union and the end of all discrimination.

As one prominent leader told **The Canadian Jewish News,** "The Shostakovich - Yevtushenko concert is the most hopeful sign yet to come from Moscow. It proves what we have always believed — that not Stalin but Tolstoi expressed the true soul of Russia".

ECM DISCUSSES ISRAEL; ESHKOL GOES TO BRUSSELS

Brussels, (JCNS) — The Commission of External Affairs of the European Economic Council of Ministers met on December 19. It reviewed the state of negotiations already reached with Israel and drew up a report for the Ministerial Committee before its next meeting on January 21.

It is expected that Mr. Paul-Henri Spaak, the Belgian Foreign Minister, will attend the Committee's meeting in January owing to its importance for the further course of negotiations with Israel.

Although when facing the Israelis, the "Six" negotiators expressed a common attitude, there was no doubt that among themselves they were divided. This was especially the case with Italy. But on the whole, the 28-member delegation which held the discussions with the Israeli representatives for two weeks, was favorably impressed by the way with which the Israelis prepared and presented their material and facts.

Meanwhile, Ambassador Emile Najar will leave shortly for Israel for consultations. The second phase of the negotiations will open in mid-February and is expected to be more concrete since the exploration period would have been over. It is not known, however, if Mr. Levi Eshkol will attend the session. The difficulties and slowness in the negotiations with Britain are said to influence in various ways the negotiations with Israel and the time-limit for reaching a final settlement.

EXPECTS DEAL

Negotiates with European Common Market: Israel Finance Minister Levi Eshkol.

IN THE WORDS OF KING DAVID

B. G. PROCLAIMS: ISRAELIS CONQUERED MOUNT GILBOA

By GOLDA ZIMMERMAN

JERUSALEM, (CJN) — When King Saul lost his battle against the Philistines, he fell on his sword and died on Mount Gilboa—he, his three sons, his armour-bearer and all his men.

And when David, son of Jesse, heard these tidings he cursed Mount Gilboa with a terrible curse, according to the Book of Samuel, saying, "Ye mountains of Gilboa, let there be no dew neither let there be rain upon you, nor fields of offerings; for there the shield of the mighty is vilely cast away, the shield of Saul as though he had not been annointed with oil."

David's lament for Saul and curse on Gilboa had its effect since Mount Gilboa remained desolated from that day until last week.

On the 15th anniversary of the 1947 United Nations vote in favour of the establishment of a Jewish State, a group of young members of Bnei Akivah now serving in the army ascended Mount Gilboa to establish a new settlement there.

The youngsters who are all members of the army's Fighting Pioneering Youth Corps (Nahal) pitched their tents on the crest of the mountain 500 metres above sea level overlooking the fertile valleys of Jezreel and Beisan on one side and the Jordan villages on the other. From the other side of the frontier, Jordan soldiers and villagers from Fakwa and Jelabun watched the crowd of nearly 2,000 Israelis participating in the ceremony.

It was the Keren Kayemet that built an approach road to the settlement last year close to the frontier. They are also spending £500,000 on works to level the ground ready for cultivation, and have cleared an area of 2,300 dunams.

Cabinet Ministers, senior army officers, relatives of the settlers an a crowd of well-wishers came to take part in the ceremony. Mr. Shimon Peres, Deputy Minister of Defence, arrived by aircraft and Mr. Ben-Gurion sent a message in which he paraphrased part of David's lament in these words:

"Tell it in Gath and publish it in the streets of Ascalon that Israeli youth has settled in the mountains of Gilboa. Let your sisters rejoice and your mother triumph for the shield of the mighty is not cast away."

The climax of the ceremony came when the first Sefer Torah was brought to the new settlement under a canopy held up by the rifles of four young soldiers. It was laid in the tent that will serve as the new settlement's synagogue.

"After 2,500 years, the word of the Lord came once more to Gilboa," the Chazan chanted to underline the historic significance of the occasion.

Then the Israeli flag was hoisted and the spot was formally named "Mitzpeh Gilboa"—the "Gilboa prospect."

This is the 28th settlement to be established by Nahal, and like its predecessors it will be handed over to civilian settlers after an initial period. Many Nahal will begin farming work next week after settling in. They will also work on afforestation and on building, since there are at present, only six permanent buildings at Mitzpeh Gilboa.

It is still not known whether the settlement will become a moshav or a kibbutz that will depend on the type of permanent settlers who come to live there.

It is estimated that about 12,500 acres in the settlement's environs are sutable for either farming or afforestation, although the settlement extends over an area of 20,000 acres. The first plots to be cleared of boulders were found to provide excellent farming soil. Water has still to be brought to Mitzpeh Gilboa by tankers, but it is hoped to lay water pipes soon.

After the ceremony there was a military parade at which the young settlers were inspected by Brigadier Y. Rabin, Deputy Chief of Staff, Colonel S. Eyal, Officer Commanding Nahal, Mr. Peres and Mr. Asher Ben-Nathan, Director-General of the Ministry of Defence.

Greetings were conveyed on behalf of the Government by Dr. Joseph Burg, Minister of Social Welfare, and on the army's behalf by Colonel Eyal, who wished the settlers good luck.

Commentary • By M. J. Nurenberger

the old year and the new

A Jew cannot visualize the picture of a year gone by without indulging in our traditional custom of analyzing its meaning and making an effort to look ahead. We are a people deeply conscious of the progress of history. We carefully and attentively count the years, number the days, record the months. The end of the old year and the beginning of the new cannot be an occasion only for happiness and enjoyment. While we drink to the new year we ask, paraphrasing the old Biblical verse, what will it bring?

* * *

Frankly, 1962 has been one of the most trying years in the Post World War II Jewish calendar. Although the picture looks much better in detail than before (some improvement of the Jewish position behind the Iron Curtain, encouraging tidings from two Arab countries, Morocco and Lebanon), it is true only for the minute particulars. The general outlook of the Jewish position throughout the world, if measured by the march of time and from the standpoint of historical significance, seems less encouraging. First of all, there is the continuous, cynical attitude of the United Nations Assembly towards the problem of Israel. Again as in previous years, the dapper little nation, born in blood and travail, had to justify its existence. Instead of proceeding towards a genuine effort to terminate, once and for all, the so-called Arab-Jewish conflict, the rostrum of the United Nations was again the center of a spectacle both ridiculous and ugly. No nation, including the United States, had the courage to proclaim, finally, the necessity of talk about solving the problem of refugees and denounce idle talk about the so-called Zionist danger. Little Israel, on the forum of the United Nations, has become somehow the symbol of the eternal Jewish position vis-a-vis those who deny our right to be different. As the commentators aptly describe Abraham's position of solitude and aloneness, "He was called Hebrew (Ivri), for he was on one side while the entire world was on the other."

* * *

Nevertheless, I do not raise my glass to the New Year with pessimism. The Jewish point of view is not parochial in the sense of viewing the world from a little corner of what's good for the Jews only. While the nations move towards a deeper understanding of the paramount, all-pervading issue of war versus peace, we must look upon the world scene with hope. The better the general situation and the stronger the forces of freedom and democracy, the more chance there is for recognizing the place of our people on the face of the earth.

Of course, it hurts to see Washington ignore the missiles in Cairo while recognizing their danger in Cuba. But such is man, such is humanity, such is shortsightedness and concentration upon oneself while one remains blind to the needs of his brother. However this too will pass, for, in the sixties, we are moving towards more freedom, more tolerance, more international rapprochement. And indirectly the climate of understanding will permit the little man and the little nation to live and flourish.

The alternative is self-destruction. And one must believe that this sense of man which is divinely inspired is directed towards self-preservation and progress. That's why I hope for a good New Year.

HUNGARIAN-JEWISH LEADERS TO WEST

London, (JCNS)—A delegation of religious and lay leaders of Hungarian Jewry is expected to arrive here in the middle of next month.

They have been invited some time ago by the Board of Deputies. The Board's President, Sir Barnett Janner, M.P. stated that they were still awaiting confirmation from the Jewish Community Council in Budapest of the arrangements suggested for their four-day visit.

"It is hoped that the date of their arrival will enable them to be present at the next Board meeting on January 20, and to convey to it the greetings from Hungarian Jewry," he said.

U. S., Israel sign extradition treaty

Washington, (JCNS) — An extradition treaty between Israel and the United States was signed here last week by representatives of the two countries. Secretary of State Dean Rusk signed for the U.S. and Ambassador Avraham Harman for Israel. The ceremony took place in the State Department.

The treaty, which was in preparation for about two years, applies to criminals of both countries, but not to political persecutees. It will go into effect when it is ratified by the U.S. Senate and the Israeli Cabinet.

While no difficulties in obtaining such ratification are foreseen, it will probably take several months before such action is completed.

REFUSE NAKED STATUE

Paris, (JCNS)—The statue of a naked woman, a gift from the Municipality of Suresnes, a suburb of Paris, to Holon, in Israel, could not be accepted, the mayor of Holon told the mayor of Suresnes. He cited as reason the Biblical interdiction against representation of human form.

In his letter the Israeli mayor said that although Holon had a socialist (Mapai) majority, he could not accept the gift for fear of reaction from the religious population of the town in face of a publicly exhibited statue of a naked woman.

The refusal is said to have upset the French mayor and Councillors for the statue was to have been erected in the new Suresnes Square in Holon.

HANUKKAH ON TV

New York — George Segal, as the Young Man, John Megna as the Boy and Norma Crane as the Woman prepare to light the Hanukkah candle in a scene from James Yaffe's television drama "The Holiday Spirit". The play, a special presentation for Hanukkah was presented on The Eternal Light last Sunday, December 23rd on NBC.

KATZ IN TORONTO, SUNDAY

An enthusiastic welcome awaits the world-renowned Contor Sholom Katz on December 30th at 8:30 p.m. when he appears in a CANTORIAL CONCERT — FOR ISRAEL BOND HOLDERS OF 1962 at Shaarei Shomayim Synagogue. Tickets for the concert are complimentary to all paid-up Israel Bond purchasers in the Toronto Bond Campaign of 1962, and requests are pouring into the Bond Office indicating a capacity audience for the gala event.

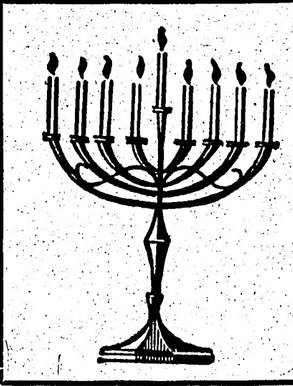
Because seating is limited to 1,000 persons, all paid-up Bond Holders are urged to request their tickets immediately to ensure delivery before December 30.

DAVID RIVLIN

To Speak Here

The Honorable David Rivlin, Consul-General of Israel in Canada, will be the guest of Toronto's Israel Histadrut Campaign Annual Dinner on Sunday, January 6th at 6:30 p.m. at Toronto's Beth Tzedec.

Mr. Rivlin, a 5th generation Israeli, was born in Jerusalem. He served with the Haganah before and during the Israel War of Liberation, and later as captain of the Israeli regular army, he entered the Israeli Foreign Service in 1958.



TODAY'S

CANADIAN JEWISH NEWS

is our Second Hanukkah Edition. It contains topical Features and Greetings.

This issue has been prepared and closed ahead of the usual deadline, due to the Holiday Season. Because of this many of our regular features are omitted this week.

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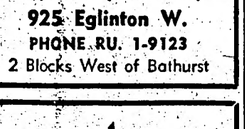
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A scene from a presentation at a "Hassidic Nite" of Toronto Lodge no. 836, B'nai B'rith, at Beth Tzedec auditorium, 1700 Bathurst Street, on Monday, January 7th, 1963, at 8:15 p.m.

OUR WORLD OF ENTERTAINMENT

By D. Cohn

● **David Merrick**, who produced "Oliver!," learned that fifteen of the children in the cast have their mothers along on the current tour. (Just ended in Toronto's O'Keefe Center). Said he: "I'm the only producer who has his own PTA."

● **Amitai Neeman**, the Israeli song composer ("Hemdati," "Hanaave Babanot" and other tunes), will have his "Testament to Israel" performed by the **New York Philharmonic Orchestra**. He has also been commissioned to write a Friday Night Service, "Israeli Style," for a large Reform Temple. The first performance will take place in April. **Schirmer**, the New York publishers, shortly will put out a book of 21 Israeli songs which he has set for piano.

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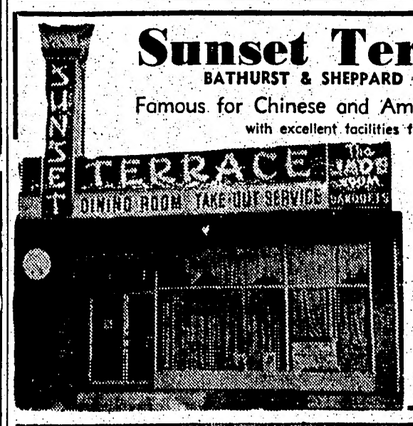
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THEATRE HI-LIGHTS

● **The Red Barn**, Central Library Theater, is proving a veritable treasure house for children. Its Christmas presentation, twice daily, of Beauty and the Beast, playing to capacity audiences, is the highlight of the week for all youngsters. Beauty and the Beast will be seen through January 5th, after which The Bed Barn will be dark prior to its spring opening.

● This week Josh White Jr., son of America's leading folksinger, and Katie Lee, actress, folksinger, lecturer and writer, are appearing at **The Fifth Peg.**

Josh White Jr., who has been performing for seventeen years, made his first appearance at the age of four at New York's Cafe Society and the Village Vanguard. He has appeared on numerous television programs and in five Broadway shows, most recently in "Only In America" and "The Long Dream."

Katie Lee, born in Tucson, Arizona, is a graduate of the University of Arizona and has a Bachelor of Fine Arts degree. She has worked in Hollywood and has been seen on television. She is an outstanding authority on cowboy music and of songs of the Western rivers, a professional photographer, and is listed in Who's Who of American Women.

● O'Keefe Center presents The School For Scandal, January 7th through 19th. Directed by Sir John Gielgud, the play ran for eight months at London's Haymarket Theater. It has been hailed by critics as the finest classic revival in many years and is, without doubt, the greatest of all Sheridan plays. Headlining the cast are Geraldine McEwan, Gwen Ffrangcon-Davies, Meriel Forbes, Laurence Naismith, Malcolm Keen and Richard Easton.

TO APPEAR IN TORONTO: Netania Davrath, famous Israeli singer, will be the guest artist at Toronto's Histadrut Dinner, at Beth Tzedec, Sunday, January 6.

BROADWAY

● **Peter Ustinov** wears a beard simply because his wife likes; his three children like; and he likes it. But he refuses to find out how much he weighs. Asked why he works so hard, he answers, "I don't. I hibernate."

● **Billy Rose**, confident and competent as ever, is busy supervising the $250,000 job of restoring his **Zeigfeld Theatre**, which had been leased to **NBC-TV**. He's converting it back into a legitimate playhouse. Rose was attracted into buying the Zeigfeld because of its solid exterior. "It looks just like a bank."

Modestly, he refuses to change its name. He says, "How would it look, Billy Rose' Zeigfeld Theater as compared to Woolworth's Cartier's?"

NEW HISTADRUT DIRECTOR

EMIL ROSENBERG

Emil Rosenberg of the national office of the Canadian Association for Labor Israel has been appointed field director of the Israel Histadrut Campaign, Central Region.

Mr. Rosenberg was born in Paris, France. He received his education at the College of the City of New York, Columbia and N.Y.U. He formerly taught in the field of adult education and for many years was director of public relations for a number of social welfare agencies, including the Citizens Committee for Displaced Persons.

Since his stay in Canada Mr. Rosenberg has travelled extensively, delivering numerous talks on Israeli problems to large audiences from Halifax to Victoria. He is now making his headquarters in Hamilton. He will co-for Histadrut in Ontario and enordinate the fund-raising efforts deavor to promote a greater interest in Jewish culture and education, with special emphasis on the significant role Histadrut is playing in the State of Israel.

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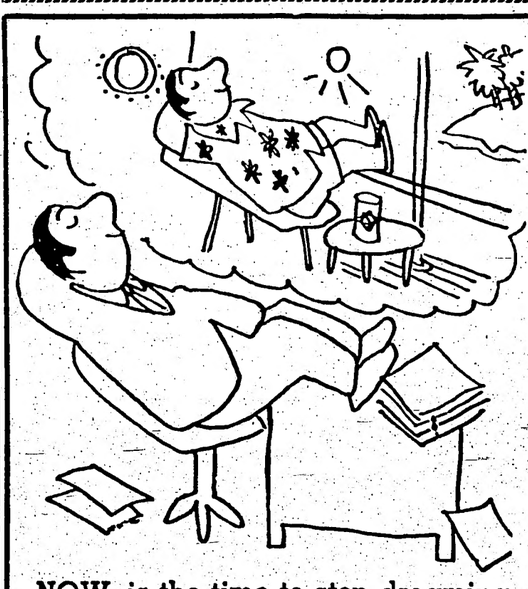
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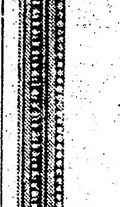
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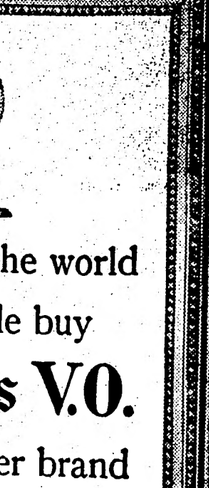
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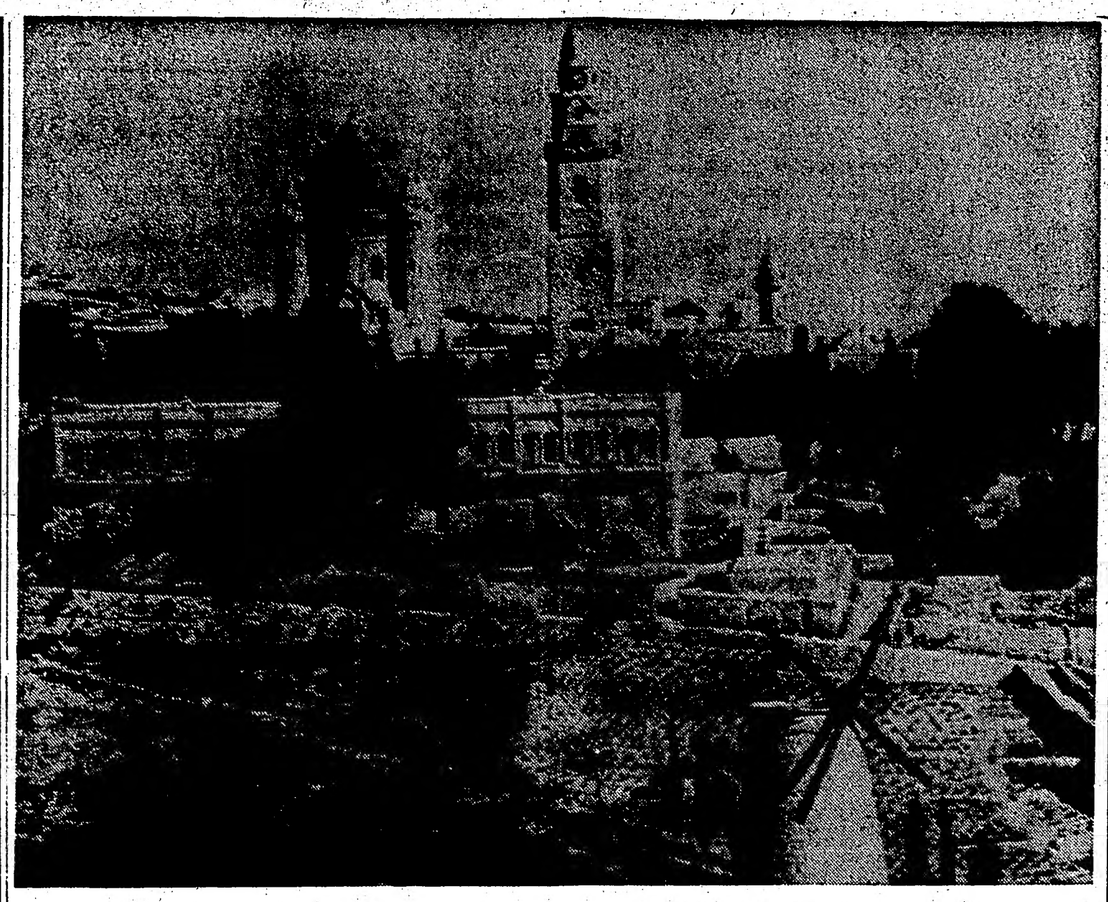

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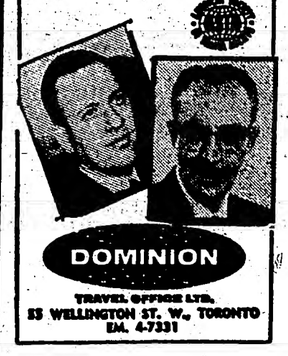

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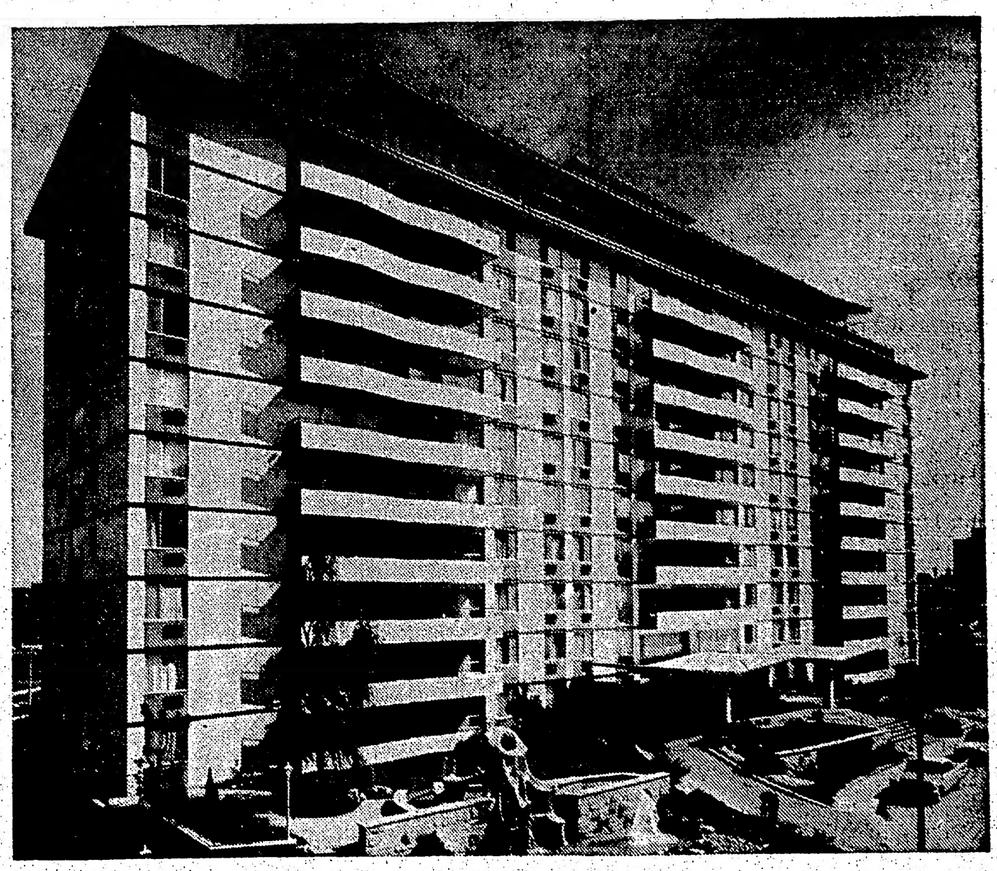

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CANADA'S LEADING JEWISH NEWSPAPER IN ENGLISH

FOR THE RECORD

MAURIAC - A CATHOLIC CONSCIENCE

Francois Mauriac, the greatest of all living men of letters in contemporary France, and the most outstanding Catholic socialist, stated on the eve of the New Year:

"The majority of those Frenchmen who consider themselves as Catholics — or at least many of them — in reality hate the cross, love money and loathe the Jews. These Jew-baiters are not only not true Christians, they are situated at the antipodes of Christianity."

Francois Mauriac, who belongs to the Nobel Prize club and is also a member of the French Academy, said these words in the course of an interview on the French Television in the program, "Portrait Souvenir," on Saturday.

M. Mauriac stated also that though he fought atrocities and torture against the Moslems during the Algerian civil war, he considered himself a Zionist. He said: "I am not a Zionist despite my Catholicism, it is on the contrary because I am a Catholic that I am a supporter of Zionism."

CONCERN OVER THE USSR

IVAN THE MISGUIDED

The execution of a number of Jews in the U.S.S.R. for "economic offences" coincides with a fresh wave of thinly veiled antisemitism under the guise of anti-religious propaganda. The latest example is the re-publication of Baron Holbach's antisemitic writings reported extensively in The Canadian Jewish News of December the fourteenth. Everything published in the Soviet Union is done so for reasons of policy; this is patently the case in a country which withholds not only most books published abroad but also much of the news on the grounds that the Party knows what is best for Ivan.

Whereas anti-Christian propaganda, however distasteful, affects only believing Christians, anti-Jewish propaganda inevitably leads to anti-Jewish sentiment in general.

This is so because very few Russians and Ukrainians trouble to distinguish between religious Jews and non-believers — for them a Jew is a Jew. An unobtrusive disclaimer tucked away near the end in small type does not help. Moreover, while in most parts of the world the Jews are able to organise counter-defamation, this activity is not permitted in the Soviet Union.

This is all the more reason for all those in the free world who value religious freedom and human dignity to make their views heard.

ON THE EVE OF THE NEW YEAR

REVIEWING ISRAEL'S POSITION

A warning of "the ominous consequences" to Israel's security inherent in the transition of the Middle East from a conventional to a nuclear strategy was given in London by Abba Eban, the Israeli Minister of Education and Culture.

The Israelis, he said, had hitherto been able to rely on the deterrent provided by the superiority of their soldiers and of their technology. But the former mattered little in a push-button war and the latter, as the Egyptians had proved, could be obtained in "foreign markets."

He pointed out that because of her size and the concentration of her population Israel could not rely on the "balance of terror" either, since there was no equilibrium between her own and Arab vulnerability in a nuclear conflict. Because of the vastness of the Arab landmass the nuclear equation between Israel and her enemies would not be that of the United States and the Soviet Union, but rather like that between Soviet Russia and the United Kingdom. "Our vulnerability has increased irrespective of our moral and scientific superiority", the Minister declared.

Reviewing Israel's strategic position on the eve of the New Year, the famous Israeli statesman made it clear, however, that Israel was determined to step up her defence effort and to prevent her hostile neighbours from uniting under a single command. "We are entitled to do so under article 58 of the United Nations Charter which provides for self-defence," he said.

In that connection he also stressed the pledge by the United States to deliver to Israel the ground-to-air Hawk missile. It demonstrated that the Americans were determined to prevent a disturbance of the existing balance of defensive strength in the area, and it served notice on those who had started the arms race that Israel would not be left to her own devices if that balance was unilaterally altered.

Israel's reinforced position in the United States, Europe and among the emergent nations of Africa and Asia had likewise made no impression at all on Arab hostility towards her which remained as implacable as ever, he said.

For all these reasons, Mr. Eban stated, the time had not come yet "to put aside our armour and our vigilance" and to proclaim that Israel had at last entered a period of security and normality.

PRINCIPLE AND EXPEDIENCY

THE WEST, THE U.N. & THE MIDDLE EAST

However effective the United Nations may have become as a world forum its ability to constitute an active force for world peace and morality will depend, in the last analysis, on the concern of its members for justice rather than apparent expediency. The Jewish question has been traditionally a touchstone of social justice in individual states; the Palestine question is coming to serve a similar function in the world policy.

For several years now Israelis have come to prepare themselves for the United Nations as a battleground where they must strain every nerve to defend their country's integrity. Year after year the Arab States take the offensive, disdaining to hide their ultimate intention of destroying the Jewish State and its inhabitants by force of arms. They are, naturally, assured the support of the Communist block and those Afro-Asian States which have chosen the path of dictatorship; it is understandable that some of the more militant Moslem States should sympathise uncritically with the Arab cause, though by no means all do so. But it is the conduct of the Western democracies which gives greatest cause for concern and disappointment.

Every year plans are mooted in Washington to reduce their liabilities by resettling the refugees. These initiatives evoke counter-attack by the Arabs leaving the Israelis to extricate themselves from positions into which the United States would lead them in its efforts to appease the Arab States. For three years those States which are willing to press for peaceful negotiations between Israel and the Arabs — mainly Africans and Latin-Americans — have failed to gain enough support to overcome Arab-Communist opposition. It is depressing to see the United States not only failing to support this initiative, but actively throwing the whole weight of its influence against it.

Nothing could be more destructive of the ideals for which the United Nations purports to stand than the violent campaign of race hatred and slander carried on by Arab delegates in the Assembly. Yet to the shame of the assembled representatives as a whole, only the Danes have so far openly reproved the Arab delegates.

The possibility of further Israeli-Syrian clashes cannot, unfortunately, be ruled out. The Syrians have taken to firing on Israeli farms and villages confident that their powerful friends in the United Nations will step in to prevent reprisals by Israel. But the Israeli government cannot possibly stand by and allow its citizens to be hunted down and shot in cold blood; no government can. If the United Nations does not take action now, but continues to direct its reproaches at Israel instead of the Syrian aggressors, it will be responsible not only for the bloodshed which will ineluctably flow, but also for increasingly cavalier attitudes towards the U.N. by all would-be violators of international law.

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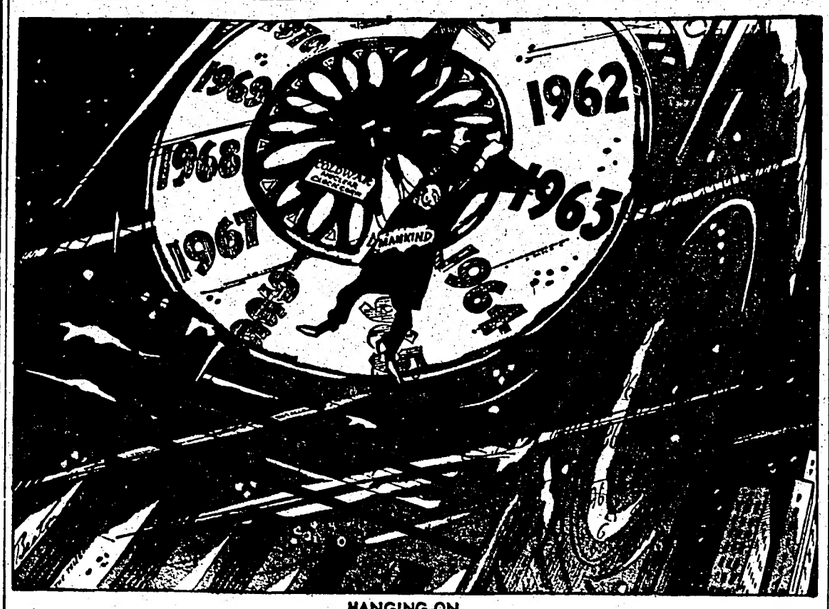

HANGING ON — The Telegram

PREVIEW FOR 1963 — By Edwin Samuel

POLITICS IN ISRAEL: IS THE POWER BEN GURION'S?

Everyone assumes that power in Israel lies in the hands of Mapai-Ben-Gurion's own party of moderate Socialists. But Mapai is finding it very difficult to maintain its position. It has to make all kinds of concessions to its political partners in order to keep the Government Coalition together and so obtain a majority of votes in the Knesset. Inside the Histadrut it has an even more difficult task.

First, Mapai must continually battle with the more extreme Socialist parties. Some of these parties have recently been behind the wave of wild-cat strikes that have dislocated the country's economy. Those trade union officials who supported such unauthorised strikes have had to be disciplined. Secondly, the Mapai Ministers in the Cabinet (who have to support the Government's devaluation policy) have been in direct conflict with other Mapai leaders who are not in the Cabinet but are powerful in the trade unions.

Thirdly, Ben-Gurion himself is becoming increasingly dictatorial. Some of his public statements have not been previously cleared with his own party Mapai, or even with the Cabinet as a whole. He is often very brusque to his own Cabinet colleagues. In fact, the fall of the last Coalition was largely due to his attack on the integrity of Pinhas Rosen, then the respected Minister of Justice, over the Lavon inquiry.

Nevertheless, Ben-Gurion, by virtue of his long and brilliant service to Israel in the past and his dynamic energy today, is still the biggest vote-getter in the State. He is no dictator and Israel is in no danger of following Pakistan, Turkey, Egypt, the Sudan and Ghana into one-man rule. The Army plays no separate political role in Israel as, for example, in Pakistan, Turkey and the Sudan. Nor is Israel in favour of the non-party system which Egypt and Ghana have now adopted. Israel certainly believes in the party system, the trouble is she believes in it too much.

As in France, there are too many parties in Israel, and the chances now of achieving a two-party system on the British or American model are remote. Israel has no Opposition front bench, no shadow cabinet, no "swing of the political pendulum." No coalition can exist without Mapai and Mapai cannot keep control for long without Ben-Gurion. Nor can the existing system of proportional representation that permits and even encourages a multiplicity of small parties be changed. All the smaller parties invariably gang up at once against any proposal to alter the electoral law.

If and when Ben-Gurion retires from the leadership both of Mapai and of the country, who will succeed him? The bettering at present is on Levi Eshkol, now Minister of Finance, a Mapai veteran who acts for Ben-Gurion in his absence. Eshkol is personally popular in the country (in spite of levying heavy taxation) and has a strong personality. But, like many other Israeli leaders, his health is not of the best. After Eshkol there are the younger men, such as Moshe Dayan, the popular ex-Chief of Staff and now Minister of Agriculture; and Abba Eban, formerly the spell-binding chief Israeli delegate to the U.N. (as well as Ambassador to Washington), now Minister of Education and Culture. And there is always Moshe Sharett, the only other man who has ever been Prime Minister, still in the back-ground, and meanwhile head of the Jewish Agency.

What are the forces which will determine the chance of a man who will eventually succeed Ben-Gurion as premier. It will not be the elector, as the elector can only vote for those party representatives whom the party caucus chooses to put on its list for the elections. Nor will it be the President, who can only choose the accepted leader of one of the political parties to form a Government. He has not even the freedom that the Queen possesses in Britain to call on whoever she pleases to form a Government. The resigning Prime Minister has little to say about who should be his successor: he cannot even choose his own Cabinet. The members are chosen for him by the leaders of each of the Coalition parties of the moment, including his own party.

The Press has little influence on the selection of a Prime Minister, since much of the Press in Israel is owned by the political parties. Each paper, with one or two exceptions, is read largely by the stalwarts of its own party, who will vote for the party anyway. There is no such thing in Israel as a Labour Party that puts itself behind one of the political parties in an election (as, for example, the links between the T.U.C. and the Labour Party in Britain, and between the trade union movement in America and the Democratic Party). In Israel there are several labour parties, each with its own policies and its own political leaders, fighting in the arena for power.

The same applies to the rabbinate, which is supported wholeheartedly only by the National Religious Party (based on the Mizrachi Organisation). But there are large numbers of observant Jews in almost all the other parties. And nothing really hostile to traditional Judaism (such as a civil marriage) can be introduced into Israel, since any party that advocated it publicly would lose votes heavily at the next election. But the rabbinate will have little say in the choice of the next Prime Minister.

Wealth has a certain influence in Israel, as elsewhere. But two-thirds of the State's economy is in the so-called public sector that is, controlled by the central government, local government, the Jewish Agency, the Histadrut and their business corporations: only one-third is in private hands. Several of the largest manufacturers are not even members of the Manufacturers' Federation, while the large orange grove owners are not politically active. Hence the moneyed classes have little influence, even within the Right-wing parties.

The longer one has been in Israel the more political influence one is likely to have acquired. The "low man on the totem pole" is the new immigrant. Although one-third of the population of Israel are now sabras it is not the sabras who dominate the political scene: most of them are still too young for that.

The group from which Israel's top political leadership might be chosen is narrowed down by the exclusion of whole sectors of the population — all Israeli women, and, at the present state of incomplete integration, not only all Israeli Arabs but all non-Ashkenazis as well. It is exceedingly unlikely, in the present party constellation, that he could be anything but a member of Mapai.

Certain personal qualifications are also more or less essential. He must be over forty at least: traditional Jewish respect for age and experience still holds in Israel. He must have great physical strength to withstand the strain of political life, which is even more severe than, for example, in America.

Certain identifications are a useful asset for any candidate for political leadership in Israel — membership of a kibbutz, for example; service in the Hagana before the State was created; participation in the War of Independence. Formal education is not regarded as essential: the great majority of the leaders of the Histadrut, for example (as with the trade union movement in Britain) have had little or no secondary education, quite apart from university education.

These people in the running for the top posts in Israel show a surprising degree of interchangeability. You will find many men at the top who have had successively a combination of the following positions: secretary to a kibbutz; colonel in the Army; director-general of a Ministry; Ambassador overseas; Mayor of a major city in Israel; manager of a public corporation.

All these organisations are part of the Israel Establishment. With this experience, and the other essential qualifications mentioned earlier, one is placed high enough up on the party list to get elected to the Knesset. But long Knesset experience is not essential for political advancement, as the nomination of Abba Eban direct to full Cabinet rank has shown.

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HANUKKAH STORY

LITTLE SAMMY

By CHAIM I. BERMANT

Sammy Molcho opened a tin of cleansing cream and began to rub it into his grease-paint. Slowly his face emerged through the white mask of the mimer, large eyes, broad forehead, profile like a Grecian frieze.

"You want to know how I came into this?" he said, and looked at his reflection in the mirror as if in consultation. "I think nearly by accident. In the beginning I didn't want to go on the stage. I was in 'the tsofim,' the scouts, yes? They wanted to put on a play for Chanucah and I had to take part. I didn't want to, but they asked me to take a part so I take a part and then I liked it. I began to play in children's theatres. In Israel we have many children's theatres."

At 15 Molcho, a fourth generation sabra, began to study the art of movement.

"You see I am talking with the body. I move my hand and that says something. Every muscle says something and movement is a language everyone understands. I tour Europe, South America, they all understand, but in England perhaps a little less than in other places.

"You see, for mime, the actor is only one half of the performance: the other half is the audience. When I do like this, I start a picture and the rest of it is filled in by the audience. It is part of me and part their imagination. In England perhaps they have not enough imagination."

And in Israel?

"Yes they have imagination. Whatever part of the world they come from they have imagination. The theatre is important to them, it is one of the things which brings them together."

Does the theatre bring together all sections of the community? Does it, for example, bring together the Orthodox and non-Orthodox?

Molcho shook his head sadly at his reflection. "No, the Orthodox don't come in to the theatre. We don't see them. They don't see us. But they don't go to the cinema either. They go nowhere. They keep to themselves."

Molcho, who is aged 26, played for a time with the Kammer-Theatre and then with the Habimah. "I played small parts, nothing important. I didn't feel myself really in the talking theatre. I was also with a dancing group, but there also I was not myself. It was only when I began doing mime that I found myself. Here is exactly what I wanted to do."

And nothing more? "Nothing more? I am an artist and every artist must have a mission, and his art is.... is...."

Is the medium through which he accomplishes it?

"Yes, it is his medium, it is his way of carrying his message. My message is this. I want to say how little, how unimportant is the human being, but how beautiful is life — how wonderful it is to be human. It is the message I carry everywhere?"

Even when you played in Germany?

"Yes, even in Germany. I know what they did. They are bad people, but they are people."

SERMON FOR HANUKKAH

BEFORE AND AFTER

The succinct account in the Prayer Book of the events which led up to the institution of Hanukkah concludes with the sentence, "And after that thy children came into the oracle of thy house, cleansed thy Temple ... and appointed these eight days of Hanukkah". Unless human nature has changed, one can well believe that among those who participated in this joyous festivity were many who during the grim struggle which preceded it and made it possible had taken no active part in it, nor is it beyond the realm of possibility that they cavalierly shouldered aside those dust stained warriors who had borne the brunt of the struggle. For alas, there are always many who are but too eager to enjoy the fruits of victory though they sowed not in tears in order to make the fruit possible.

And after the Dedication? We read in the Book of Maccabees that no sooner did this eight day Festival come to its appointed end than Judas Maccabee and his followers girded on their armour again to continue the struggle and bring it to a final victorious conclusion. For Hanukkah was but a pause, a stage in a struggle which continued beyond it ...

Can one not read a similar message into a significant change of one word which alters what otherwise are two identical verses in the portion which we shall read tomorrow with regard to an earlier dedication, that of the sanctuary in the wilderness? The first verse (Numbers vii. 84) reads: "This was the dedication of the altar 'on the day' when it was anointed", and five verses later we read This was the dedication of the altar 'after that' it was anointed".

The combination of these two ideas brings an important message home to us, which we do well to take to heart in considering the place which the public ceremonial dedication, whether of an edifice or a person (for the word Hanukkah is of the same root as the word for "education in preparation for life" — "Chinuch") should occupy in our mind.

The act of dedication is at best a "show window", an occasion for the "tumult and the shouting", for the "captains and the kings" to appear in all their glory and splendour. But it is highly necessary at that moment of "after that" to remember the "before that" which made it possible, the self-sacrifice of those who gave their all to bring it about.

And so the solemn and stately ceremonial takes place. But thereafter? When — The tumult and the shouting dies. The captains and the kings depart — What then? And the truth is borne in on us that it is not "on the day of its anointing" that the true dedication is made manifest but "after its anointing". The newly erected synagogue which is filled to capacity on the day of its consecration, will its seats be forlorn and empty on subsequent Sabbaths? The barmitzvah who performs so faultlessly on the day of his dedication, will the synagogue and Judaism see him in the future? Dedication is not for the present but for the future.

It is at the close of this Sabbath, when the Menorah, having attained the plenitude of its illumination is put away till next year, that the question is put: "You have fulfilled the ceremony of dedication on the days appointed for it. What of the dedication after those days? Are we prepared to gird on our armour and continue the struggle for the survival of the light of the spirit of God in our lives and in the world? And in the answer to that question is the sincerity of our ceremonial dedication seen.

GENERAL BURNS' BOOK

HIS FAILURE STEMS FROM MISUNDERSTANDING

By CHAIM HERZOG

U.N. Observers have been part of the Israeli scene since before the establishment of the State, and few countries are as aware of the U.N. "presence" with its resultant problems as Israel. The U.N., as a supervision organisation, has been a factor in Israel since four months before the inception of the State, and, since the conclusion of the Armistice Agreements, has maintained a United Nations Truce Supervision Organisation (U.N.T.S.O.) in Israel and its neighbouring countries. The officers for the organisation has been recruited from various countries, primarily the United States, the Commonwealth (Canada, Australia, New Zealand), France, Belgium, Italy and the Scandinavian countries.

It is seldom that the broad reading public is permitted to observe the working of an observer's mind. For, after all, in day to day work, one is confronted with decisions and actions, but seldom with the real reason behind them.

Part of the veil has now been lifted by Lieutenant General Burns of Canada, the U.N. Chief of Staff (in his book "Between Arab and Israeli") during the critical period from 1954 until immediately after Sinai.

The result is interesting, not so much because of the actual content of the book, but because of the revealing answer to the oft posed question "what makes the U.N. tick."

There have been some who have pondered whether the U.N. Supervision Organisation has in fact made for an approach towards peace or whether greater advances might not have been made without its existence. The U.N. observers are a group of serving military officers who are suddenly transported overnight from the sheltered prosaic hum drum of normal regimental or staff work to an area in which they are required to make decisions in a conflict, at once both involved and complex, with all the overtones of the intricate Middle East background, a conflict the solution of which has baffled great, brilliant and wise men. These average officers (Belgium used to recruit some of her officers by advertising in the press for reservists who might be interested in spending a couple of well-paid years in the Middle East), well meaning, hard working, conscientious, and brave without, in most cases, any previous training and study in regard to the Middle East, have set the tone of the level of the United Nations Supervision Organisation.

For instead of coming to grips with the main problem, which was specifically envisaged by the Armistice Agreements, namely peace, the Supervision Organisation has deteriorated to a score-keeping organization deciding or not deciding, as the case may be, who fired first on each specific occasion, making up the score board and wagging a finger admonishingly at the respective sides who are apparently completely unimpressed by such strictures.

All this instead of devoting themselves to the problem of why the firing exists at all. The result is, as will be seen from General Burns' account, and indeed from the developments in the area, that the organisation has had little or no influence on the course of events in the Middle East.

"Between Arab and Israeli" is an interesting account for one who has lived through the events, revealing as it does a U.N. observer's appreciation of developments in the fateful years 1954-1956. It is doubtful whether it will arouse much interest outside the Middle East encumbered as it is with considerable detail designed to prove who was right or wrong in the respective instances.

CANADIAN AND ISRAELI GENERAL DISAGREE

LT. GEN. E. L. M. BURNS
"Israel Hostile to U.N..."

Brig. Gen. CHAIM HERZOG
"U.N. had no influence..."

JEALOUS EYE

General Burns' attitude may best be gauged from the manner in which he opens and closes his book. The first chapter is entitled "The Gaza Raid:, February 1955". The concluding chapter is mainly devoted to an analysis of Israel's difficult economic position.

Nasser has maintained that the turning point in his relations with Israel was the Gaza raid. General Burns apparently accepts this thesis. He later explains events which led up to this turning point, but taking the book as a whole, the opening is somewhat typical.

A Jewish State in Israel has been established, according to the author, because of antisemitism. He ignores, or may be ignorant of, the deep historic and religious association between Israel and the land of Israel. There have been other solutions for the homelessness of Israel, but all failed because they lacked those mystic and deep elements of faith which apparently escaped General Burns' notice. For General Burns opens with a negative theme maintaining that what has become a tragedy for the Arabs may well become a greater tragedy for the Jewish people. This is rather typical of the lack of historic perspective from which the book suffers.

General Burns learned shortly after his arrival that "the Israel Defence Forces and the Government looked on the U.N.T.S.O. with a jealous eye, sometimes with imperfectly concealed hostility". In other words, Israel, by refusing to give way in the face of adversity, and to accept the dictates of one U.N. observer or another, and by chosing not to place its trust in the undertakings of its Arab neighbours, a precaution which has since proved to be judicious, to say the least, was acting "with imperfectly concealed hostility."

Mr. Ben-Gurion repeatedly raised the Egyptian contravention of Article 1 of the Armistice Agreement. For the Egyptians allege that a state of war exists between Israel and Egypt, close the Suez Canal to Isreal's shipping and maintain a constant Government sponsored radio and press hate campaign against Israel To this General Burns replies that such complaints "could not be dealt with by the Mixed Armistice Commissions, the question being too diffuse and legally complicated."

Herein lies the basic weakness of the U.N. Supervision Organisation, its failure to deal with the essentials while devoting its time to quibbling over legal interpretations, or the dry recording of facts.

"Hostility" is the wrong word therefore with which to describe Israel's attitude to U.N.T.S.O. unless one can interpret as hostility Israel's refusal to accept a certain point of view or its unwillingness to permit a foreign element to impinge on its national sovereignty, as any other nation would do. "Hostility" is the wrong

(Continued on page 8)

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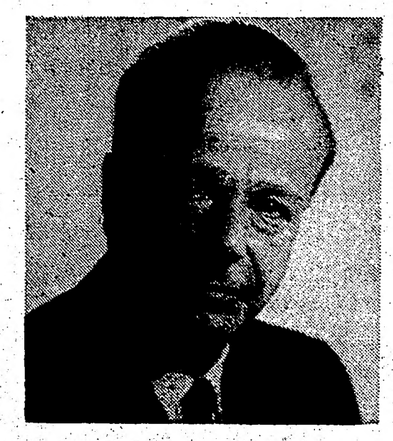
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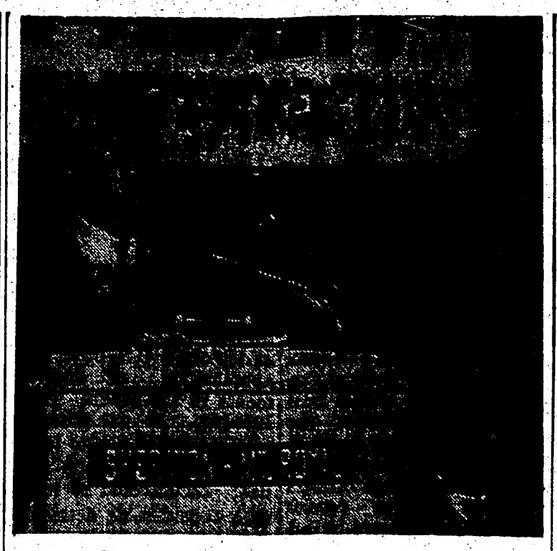

Jacob Egit addressing banquet of the United Organizations for Histadrut at the Mount Royal Hotel, Montreal. From left to right Jacob Egit, I. Eiley.

Montreal Celebration

Montreal, (CJN). — A festive banquet took place Sunday, December 16th, at the Mount Royal Hotel in Montreal, to celebrate ten years of activity of the United Organizations for Histadrut in this city.

Jacob Egit, Fraternal Director of the Israel Histadrut Campaign in Toronto was the guest speaker and addressed five-hundred assembled guests.

A. Shurem, National Director of the Israel Histadrut Campaign in Canada, M. Merolchnick, President of the United Organizations for Histadrut, J. Dardick, Vice-President, I. Eiley, Vice-President, M. Adelman, Honorary President, F. White, Secretary and Mrs. Tendler, President of the Ladies' Auxiliary, extended greetings.

The guest artists, Allan Fine and Belva Boroditsky presented the musical portion of the program.

NORTH YORK COUNCIL TO MEET

The inaugural meeting of the 1963 North York Township Council will be held at 2:00 p.m. on Monday, January 7th, in the Council Chamber at the Municipal Offices, 5000 Yonge Street, Willowdale.

Magistrate Fred W. Bartrem will administer the Oath of Office to all members of Council and the Hydro Commission. **Rabbi J. Pearlson**, B.A., L.L.B., M.H.L., Temple Sinai Congregation, will give the Prayer of Invocation with **Rev. Edward Hennessy**, Pastor of St. Gabriel's Church pronouncing the Blessing and **Rev. K. J. Schweder**, Pastor of the Church of St. Luke, Lutheran, reading from the Scriptures.

OBITUARIES

MOSHE GROSSMAN

The funeral took place last week of the late Moshe Grossman, one of the pioneers of Toronto's Jewish community.

Mr. Grossman, who settled in Toronto close to sixty years ago, as an immigrant from Ostrovtse, Poland, was one of the founders of the Ostrovtzer Society here. He was over ninety at his demise.

Mr. Grossman is survived by four sons and two daughters. One of his sons is the Honourable Alan Grossman, M.P.P. and Commissioner of the Liquor Control Board of Ontario. The others: Isadore, Sam and David. The daughters: Mrs. Yetta Wertman and Mrs. Ida Offstein. 20 grandchildren and 30 great grandchildren survive him.

ESTHER HARRIS

Hundreds of Torontonians, among them the leaders of the Jewish community, participated last Thursday in the last rites for the late Esther Harris, one of the well known elder ladies in our city.

The service took place at the Shaarei Shomayim synagogue. Rabbi Walter S. Wurzburger, Rabbi Bernard Rosensweig and Rabbi W. Gunther Plaut pronounced the eulogies.

Cantor N. Adler recited the traditional prayers.

Mrs. Harris who was known for her charitable works, was predeceased by her husband Harry, and 2 children Anne and Harold Surviving are D. Lou Harris, President of Holy Blossom Temple and prominent Canadian Jewish leader; Mrs. J.M. Mazerkoff (Mildred), Mrs. S. Goldstein (Rachael), Joseph of Montreal, Mrs. A. Curtis (Leola), Meyer, Mrs. H. Curtis (Gertrude) of Tucson, Arizona, Mrs. D. Bierstock (Kathleen) of Kitchener, Fred. Mrs. A.P. Kay (Jean) of Bakersfield, Calif.,

Interment was at Mount Sinai Memorial Park.

DORA RITTER

New York, (CJN.) — Dora Ritter, wife of Rudolf Ritter, came to her final rest here, last week. Mrs. Ritter who settled here, together with her husband before World War II after fleeing the nazis, died here on December 9th.

Her husband a brother of Mrs. Kalmen Berger of Toronto, stemmed from Lemberg, Eastern Galicia. The family, prior to Nazi occupation, owned a well known food factory. He is active in the Zionist movement.

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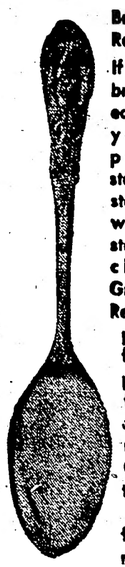

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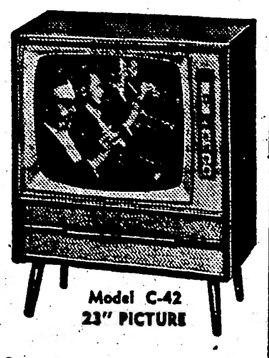

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DATELINE: HAMILTON

AS I SEE IT

By PAUL HANOVER

●The entertaining season is here, full force. This is the time of year when the public is introduced to Jewish peanut butter chopped liver. This dish proved the smash at Chuck Matchen's annual staff party, and for Chuck to have a staff party isn't easy. There are only he and his brother Max in the store. So what he does is to invite outsiders. This can get out of hand too, so he restricts the list to paid-up customers only. As you might suspect, this year's turnout was the smallest. Who's Chuck Matchen? He's the guy with the Natural Stomach who sells the Natural Shoulder.

● On the other side of street is Lou Davidson. There's a fellow who's so immaculate, he's discouraging. He's so fastidious, I'll bet he has even his underwear pressed!

● Not too many of you spend time reading the high school news in our daily; but try it sometime. You'll discover a very talented writer representing Westdale High. Mort Ritts is his name. He's the son of Max Ritts, the builder. Another Jewish lad writing on that page is Paul Levy. I'm sure he's the offspring of Dr. Dan. And yet one more youngster to join the rank of columnists is Joel Miller, a regular contributor to the student newspaper, the McMaster Silhouette. This assignement came about for Joel as a result of a 2,000-word letter-to-the-editor, complaining about some strong arm tactics used in mock student revolution that took place as a joke on the campus, but got out of hand.

● Coming up soon, another car draw. This one is sponsored by Beth Jacob. That makes it an across-the-board deal, what with Anshe Sholom Temple having entered the field recently with Adas Israel. I think Hess St. Shul may come around soon; I was invited to "emcee" their Hanukkah party. From small beginnings ...

● Meanwhile the Adas group wound up with complete title to the New Year's Eve bash with their Hawaian President's Ball, when the golf club changed their minds about trying for a repeat of last year's success.

● Add to look-alikes: Abe Golstein and Mikoyan.

● I think finally I'm lucky. Last week I bought a case of tangerines from Sonny Netkin, and this week, because of Florida's problems, it looks as though they'll become collector's items!

● I wish Morris Barrs had told me he'd put my initials on that gift wallet! Now how do I explain to Ken Beble that his Christmas gift had the initial P.H. on it? Incidently Morris was one of those who received a big round of thanks from Vic Copps for his support in helping him win the mayoralty race.

● Dave Cohen, whose many years as a Barton Street Arena program seller qualifies him as a hockey expert, figures we should sympathize with the plight of those Saskatoon Quakers. Its not easy, he figures, playing hockey in those pantaloons and buckle shoes!

● It Had To Happen Dept.: The upsurge in activities in all the synagogue and temple men's clubs has resulted in a serious shortage of Sunday morning gin players!

● Proof That Golf Is Big Dept.: At three of the four recent affairs I had attended, golf pros were special guests. Pity poor Jim McKittrick! Hooked for all those Bar Mitzvah and wedding gifts!

● Things I-Never-Knew Dept.: Our Talmud Torah is known as the Hamilton Hebrew Academy and its president is Dr. Harry Cohen! With our kids today, He der is out, Talmud Torah or Hebrew Academy is in! Get with it, eh!

RECIPE OF THE WEEK

ICEBOX COOKIES

1 cup brown sugar, packed
1 cup white sugar
1 cup vegetable shortening, at room temperature
1 cup butter
3 eggs, well beaten
4½ cups all-purpose flour
2 teaspoons baking soda
1 teaspoon salt
1 tablespoon cinnamon

Mix sugars, then cream them with the vegetable shortening and butter. Sift flour, soda, salt and cinnamon together. Add to first mixture and blend well. Shape into rolls. Wrap in waxed paper and chill.

When ready to bake cookies, slice very thin — each roll should make about 35 cookies. Bake them in a cookie sheet in a moderately hot (375 degrees) oven for 6 to 8 minutes.

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KEEP SMILING

SO WHO CARES?

At Sunday School, the teacher was explaining to her pupils the lesson about Moses and the thorn-bush. Everybody was listening carefully except Brenda Gerber who bent over several times to whisper something to the boy in the next seat. The teacher was annoyed.

"Brenda, I'm disappointed in you. Doesn't this beautiful lesson mean anything to you? I am sure Moses would never have cared about a girl like you."

"So, what?" snapped Brenda. "He's not my type anyway."

* * *

IT'S ALL IN THE LOOKS

When little Sammy saw the zebra at the zoo, he became excited, clapped his hands and said:

"Look ma. This is a Jewish animal."

"A Jewish animal!" exclaimed his mother. "Why do you say so?"

"Because he is wearing a *tallit* like grandpa," said Sammy.

* * *

PROGRESSIVE

Sol Fein, a youth of seventeen who had been active in debating at the Chicago Hebrew Institute, called to see Dr. David Blaustein, the director, at his private office.

" I came to consult you on a personal matter," said Fein. "I am seriously thinking of becoming a rabbi and I am wondering how this idea strikes you."

Dr. Blaustein, who knew that Fein had been a consistent radical, jumped up from his seat. "What!" he boomed. "You, a rabbi! Why, you are an unbeliever!"

"Don't misunderstand, doctor," said Fein apologetically. "I didn't mean an orthodox rabbi. I meant a reform rabbi."

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EVERYBODY'S DOING IT

By RUTHIE

Strange, how a fad sweeps the country, and you find everybody following it.

Even religion is in this category of changing times. True, it's a healthy sign when intelligent discussions concerning spiritual demands take place. One must feed the soul as well as the body, and when fine points of the Bible are dissected and put together again — well, that shows we at least can think for ourselves.

But what about some of the masses, those not lucky enough to have experienced the bright light of learning? Like sheep, they follow the herd.

* * *

There was a time when it seemed smart, unfortunately, to shun religion. Not many attended a Sabbath service. But, of course, people flocked to *shool* on the High Holy Days! And by doing that they felt redeemed. Maybe the papas and mamas *dahvenned* (prayed). The kids, however, read the funnies. If God wanted them to affirm their presence, they were there. In this manner they assuaged their conscience.

As a matter of fact, if you spoke to the oldsters, you were told,

"How could I possibly observe the Sabbath? In the 'old country' it was easy. Here everybody has to work hard for a living. I'd lose my job if I didn't work on Saturday."

Having taken the first plunge, the rest was simple. Before long, most had become completely assimilated. And our Heavenly Father didn't come down and strike them with a stick.

* * *

But finally the worm turned. History repeated itself in a catastrophic manner.

No one, of course, is superstitious. But maybe we were punished because we didn't "believe"? So now we're back where we started — everybody's religion-conscious.

Before, one would look askance at the idea of being pious. Today, talk to someone and he'll boast,

"My father was a rabbi. I come from a long line of rabbis. My grandfather was a rabbi. My great-grandfather was a rabbi."

Somehow a *meshpokhe* (family) of rabbis has become the "open sesame" to aristocracy.

There are brotherhoods, sisterhoods, youth organizations, junior congregations, *bar mitzvah* clubs, post-*bar mitzvah clubs*. You name it, we've got it. *Ahbee* (so long as) connected with a *shool*.

Then there's the big guy who puffs away on his cigar, pokes his thumb into his vest pocket, sticks out his stomach and proudly demands, "I've got to have *Yiddishkeit* (Jewishness)," as though it were a can of beans.

But all this is good. The learned feel that their prayers have not been in vain; the ignorant aren't so anymore — they've been bitten by the learning bug.

We're finally back in the fold again. Amen.

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Jews To Benefit From UAR Settlement With Britain

London, (JCNS) An estimated 3,000 British Jews will benefit from Government proposals announced here for the final settlement of claims arising from the nationalisation and sequestration of property by the Egyption Government after the Suez operation.

On the first £10,000 of each claimant's assessed loss, the Egyptian Compensation Fund will make complete payment. On a sliding scale up to claims in excess of £2 million, the Fund will make payments varying from 75 per cent to 20 per cent. This scale, the Foreign Secretary, Lord Home, told the House of Lords yesterday, would give "one hundred per cent payment to over 90 per cent of the claimants and substantial increases to all the other categories up to £2 million." Together with French and Stateless Jews, British Jews were once considered the wealthiest group of foreign nationals in Egypt, with a total fortune estimated at ap proximately £150 million. British Jews alone, including the Smouha, Ades and Hettena families, amassed an estimated fortune of £30 million, the Smouha's owning two-thirds of this total.

W. GERMANY DEMANDS EXTRADITION OF NAZIS

Hanover, W. Germany. (JCNS) The local chief prosecutor has confirmed that the West German Government has demanded the extradition from Chile of Walter Rauf, the 59-year-old former high-ranking SS officer who was arrested there two weeks ago. Rauf, he said, is responsible for the development and use of Nazi gas vans in which thousands of Jews had been killed.

A prominent SS officer and a close assistant of Adolf Eichmann, Rauf escaped from Germany to South America immediately after the war, and has lived there ever since. The prosecutor also revealed that two more Nazi officers, accused of crimes in connection with the Nazi gas van operation, had named Rauf as their chief.

BURNS & HERZOG

(Continued from page 5)

word. "Scepticism" may be more correct, scepticism of an organisation which busies itself with the periphery of a problem while ignoring the problem itself.

General Burns goes into great lengths to decry Israel's policy of retaliation enunciated simply by General Dayan as follows:

"There is no means to prevent the blowing up of water pipes, or the murder of a family in its sleep. But we can set a high price for our blood."

DOES HE BELIEVE IT?

The period of retaliation was bitter and costly culminating as it did in Sinai, but who on surveying the situation along Israel's borders today can assert that the policy failed? If the U.N. had a more effective formula why did they not apply it in the years preceding retaliations?

Instead, the U.N. attitude to infiltration is disclosed in the following remarkable passage:

"The Israelis claimed, in justification of their invasion of the Sinai in October 1956, that 1237 Israelis had been killed or wounded by Arab marauders since the armistice had been signed. The figure is shocking, but it was not the actual deaths which outraged the Israelis. During the ten years of Israel's statehood, 1920 people were killed and 11,300 were seriously injured in road accidents without arousing more than the sort of verbal condemnation that road tolls do in other countries."

Does General Burns really believe that if proportional equivalent numbers of Canadians were killed by raids from across her borders, national reaction would be no different to that aroused by road accidents? Even if Canada does feel secure and Israel, according to the author, does not? This statement reveals an alarming lack of understanding of the problem, to say the very least.

Of particular interest is the discussion of the problem affecting the demilitarised zone at El Auja on the Sinai Border.

The demilitarised zone straddles the frontier in the area. The Egyptians, in defiance of the armistice agreement, established heavily defended military out-posts on their side at Abu Ageila. Protests by Israel were of no avail. General Amr explained to General Burns his strategic and tactical problem and his reason for not complying with the Armistice Agreement in this matter. The latter's comment is that "from the military point of view I could not but agree with General Amr."

Israel, on its side, established a Kibbutz, Ketsiot. General Burns reached the conclusion that "the trouble in the demilitarised zone would go on as long as the Israelis maintained Ketsiot, or any such settlement there, because if they had a settlement it would have to have protection of some sort."

He presented this view to the Secretary General who proceeded to canvass the Three Powers for a ruling on the exclusion of the Kibbutz from the zone.

ERROR IN ASSUMPTION

Meanwhile, General Burns saw Dr. Fawzi, the Egyptian Foreign Minister, who, while asserting that he would not in principle consent to the presence of the Kibbutz, volunteered not to press the question provided Egypt was not pressed about her disposition in the area between the International Frontier and the El Quseima — Abu Ageila line in which, under the Armistice Agreement, no defensive positions were allowed. Forgotten was Armistice Agreement, no canvassing of the Three Powers; no suggestions to Mr. Hammershold. After all, Fawzi wasn't pressing.

General Burns concludes his book by analysing Israel's economic problems, for which he sees small hopes of a solution. This analysis leads him to the conclusion that Israel may one day go to war in order to force a peace on Israel terms. Whether his analysis is correct or not is of no importance. What is significant is that he choses to analyse only Israel's economic problem. The main economic problem of the area and its possible resultant effects on the area, namely that of Egypt, are ignored. Beside Egypt's bleak economic prospects, those of Israel can be classified as rosy in the extreme, but only Israel's economics are examined.

There is no point in examining this omission. It is symptomatic of an attitude which characterises General Burn's basic approach to the problem.

One is reminded of the Mandatory officials. It is perhaps "understandable because General Burns' task was frustrating and frequently unrewarding. But then, like his Mandatory forerunners, he erred in his initial assumption.

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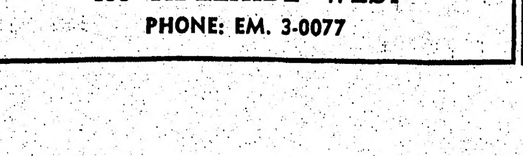

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HUMAN RELATIONS

Parents Argue

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QUESTION: My father gambles and doesn't care if it hurts us for him to gamble with the little money we have. My mother works very hard at a good job so we can afford extras and some luxuries.

My father has no will power and he spends all our money on gambling. My mother used to argue with him. But she has become very calm. My parents love each other very much. They argue behind closed doors. I'm not supposed to know about this. I live in an unhappy atmosphere where I am insecure.

I wonder how a 12-year-old girl like me can stop my father from gambling.

ANSWER: Youngsters sometimes try to get rid of their own unhappiness by seeing trouble and unhappiness in the lives of the people around them. Sometimes the relationship of the parents suddenly becomes, in the youngster's opinion, a very bad one. Other times, a brother or sister who is getting too much attention and is favored by the parents is blamed.

In other words, by the troubles a person sees in others, she often tells about the troubles that she is having with herself.

* * *

All couples, even the most loving ones, have disagreements at times and argue. To a child, these arguments represent a great threat. The parents may be very careful not to fight in front of the child, but the child listens in, and guilt is added to the fear.

Your parents could not love each other as much as you say they do and raise nice youngsters like you if your father were as irresponsible as you say he is. Your mother's calm behavior suggests that you may be exaggerating the amount of your father's losses and the size of the problem.

Your anger with your father may revolve around the fact that your mother works. When a young person begins to wonder about whether she can make lasting friendships and whether she will be sought out by boys, she needs the reassuring and welcoming presence of her mother in the home.

Sometimes the mother is blamed. As the child sees it, the work is more important to her mother than she is. Or the father is blamed for being inadequate and incapable of supporting the family.

You can be sure that your mother wants to work and that her decision to work was made by both your parents.

* * *

What your parents argue about is none of your business. However, if you have the courage to tell them that their arguments upset you, even if you don't hear the words, they might do something about it.

You might also tell your mother how much you miss her when she is at work. Perhaps she could make some arrangement whereby she could work only during the hours when you are at school.

Joining in some activity in your school, church or community center might also be a good thing for you to do. As you do some constructive planning for yourself, your fears about the destruction of your fam will diminish and then vanish.

'Routine' Spanking

QUESTION: Last summer I spent a month with my 7-year-old twins in a bungalow colony. Influenced by the disciplinary methods of the other mothers in the colony, and a dangerous adjoining highway, I bought a locally made switch. I gave them a whack or two each day and put them to bed with a licking once a week.

The behavior patterns of the children improved considerably during the month. But they did not react as well to the lickings I gave them when we returned home.

Do you think corporal punishment will work in a neighborhood where people frown on the strap and playmates are not disciplined in this manner? I would like to continue corporal punishments. My husband approves.

ANSWER: Sometimes parents visit on their children the very same treatment they received and resented. In retrospect, as grown-ups, they suddenly appreciate the beatings and deprivations their parents subjected them to. Psychologically, however, they are wreaking vengence on their own children and hitting out at them as they could never hit back at their parents.

* * *

Discipline which sets limits and lays down rules to protect the child teaches him how to discipline himself and is good pedagogically. An occasional slap when the parent is overwhelmed by anxiety or anger or when it is necessary to stop the child immediately from doing something hurtful is understandable and acceptable. But corporal punishment as a regular routine teaches the child nothing, except that it hurts.

Parents who use spanking regularly and ritualistically to discipline their children very probably have not yet learned how to discipline their anger or to channel it into socially acceptable ways. The fact that spankings have to be continued and that the child reverts back to his former behavior when they are stopped should be indicative enough of how ineffective the beatings are.

It is a sad commentary, indeed, that a colony of mothers should act like a crowd whose card of admission is such treatment of their children. These methods have been proven over and over again to be ineffectual and very harmful.

* * *

Your motivation needs examination much more than the children's reaction does. You are worrying much more about how your ritualistic spanking will be taken by your neighbors than how it will affect your children.

One of the most important problems in the rearing of twins is how to help each to develop an identity of his own without being too dependent on the other's arms, where they weep and console each other.

The care of twins, especially in the first years, is naturally harder on the mother than the care of a single child. However, by the age of 7, they can pretty well take care of themselves. Apparently a need to express your long-suppressed anger for being doubly burdened still exists. The corporal punishment approved by the group gives you leeway to do what you want without feeling too guilty.

Twins have more problems in growing up than the single child. In addition to letting go of their parents in the process of growing up, they have to let go of each other. You should not add to their problems and entwine them together emotionally by beating them.

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WHEN RABBIS AGREE

Mr. and Mrs. Henry H. Stewart of Charlotte, N.C., despatched their pretty 20-year-old daughter on a world cruise some months ago. The cruise was Marilyn's reward for having been graduated from the Woman's College of the University of Carolina.

Marilyn returned not too long ago and announced to the folks she has found the man she wanted to marry among the fellow passengers. He is Steven Cole of Evanston, Ill., and he was a graduate student in physics at Northwestern.

Poor Henry and Myrna Stewart! They have been hoisted with their own liberal petard. They had been determinedly modern and had banned prejudice from their house. Once they had even voted Republican.

Now they had to restrain every impulse to ask Marilyn about Steve's religion. They smiled when Marilyn blithely tripped and sang through her shopping expeditions.

The Stewarts indeed were anticipating with considerable discomfort the advent of a Gentile into their family group but they are brave people and decided to make the best of it.

Then came a call from the Cole family out in Evanston. Mrs. Janie Cole, the mother, asked some guarded questions about the religious preference of the Stewarts and suddenly at both ends of the phone there were great smiles of relief and happiness. The wires between Charlotte and Evanston hummed, actually hummed with joy. For the Stewarts had penetrated the disguise of the Coles and vice versa — and all for the price of a long distance telephone call.

As a matter of fact, both families agreed that their respective rabbis ought to participate in the marriage proceedings. They would have it no other way. The marriage itself is scheduled for New York where both the Stewarts and the Coles have relatives. The only point left to settle is whether Marilyn and Steven should get married at the Sherry-Netherland or the Plaza. The Waldorf Astoria is out — too gauche.

TORONTO SYNAGOGUES

SHAAREI SHOMAYIM

• On Saturday, December 22nd, the **Shaarei Shomayim Sisterhood and Brotherhood** held a Hanukkah party in the social hall of the synagogue. Dancing was to the music of **Archie Ginsberg's** orchestra.

• The **Shaarei Shomayim Brotherhood Breakfast Club** held a father-and-son breakfast to celebrate Hanukkah on Sunday, December 23rd. The **Bar Mitzvah club** presented a show.

B'NAI ISRAEL-BETH DAVID

• The monthly **Oneg Shabbat** at B'nai Israel-Beth David Synagogue took place on Friday evening, December 21st. **Rabbi A. Pappenheim**, spiritual leader of B'nai Israel-Beth David, officiated. **Cantor D. Greengarten** officiated. **Mrs. Ethyle Levine** was guest speaker.

BETH TZEDEC

• Beth Tzedec Synagogue will hold its family **Oneg Shabbat** and **Havdalah service** on Saturday, January 5th, 1963. **Mrs. I.** Steinberg is chairman.

• The following church groups were the first to take a tour of Beth Tzedec this season: **Lynwood United Church Couples Club, Port Credit; Riverdale United Church; Buckfield United Church Couples Club.**

• The following are new members of Beth Tzedec: **Lorne Gary Black, Stephen Clairman, Michael Norman Corson, Michael Allan Cummings, David Jay Dacks, Lowell Melvyn Dennis, Ronald Farro, Dr. Fred Feldman, Kenneth Field, Paul Harold Finstein, Bruce Fogle, Allan C. Francoz, Edmund Jerome Freedberg, Miss Anne J. Gluckstein, David Lloyd Granatstein, Jack M. Grossman, Larry Grossman, Michael Hayman, Josh Josephson, Mrs. Rochelle Kaplan, Joel Lavine, Warren Y. Lefton, Phil Levitt, David Stephen Lockwood, Norman Mogil, Edgar Morris, Kenneth L. Morrison, Paul L. Orenstein, Paul Jeffrey Pape, Howard Phillip, Neil Rosenberg, Larry N. Shapiro, Theodore Shapero, Kenneth Mark Sherkin, Jeffrey H.J. Shifrin, Michael Howard Shulman, Martin Stephen Silverstein, Harry Steinberg, Stephen B. Sword, Howard Aron Tanenbaum, Herbert Tanzer, Harley Waxer, Robert Samson Weiss, Alan Michael Waxman, Harris Stephen Wineberg, Raymond Wintrob.**

• The following members of Beth Tzedec recently were elected to civic office: **Herbert Orliffe**, Q.C., Controller of the City of Toronto; **Charles Goodfellow**, Councillor of York Township; **Dr. David Jordan**, member of Board of Education, Forest Hill; **Dr. Harvey Gellman**, member of the Board of Education, Forest Hill; **Joseph H. Francoz**, member of the Board of Education, Orillia.

• The following were elected officers for the coming year: **Ellis I. Shapiro**, president; **Dr. Murray L. Simon**, chairman of Board; **Dr. Nathan N. Levinne**, 1st vice president; **J. Barney Goldhar**, 2nd vice president; **Irving D. Wintrob**, parnos; **Max B. Nemoy**, Q.C., gabbai; **Sydney V. Roth**, hon. secretary; **Joseph Doran**, treasurer; **Harry Lewis**, vice chairman of the Board; **Morris B. Kaufman**, immediate past president; **J. Irving Oelbaum, Albert Shifrin**, Q.C., past presidents; **Bert Godfrey**, honorary president. The following comprise the Board of Governors: **Mrs. E. Benstein, Hy Cooper, Lewis E. Field, Jack Friedman, Al Ginsburg, John J. Glass, Shepsial Glazier, Milton E. Graff, Nathan O. Hurwich, Jack Jacobs, Harry Jordan, Mrs. H. Kalles, Murray L. Keyfetz**, Q.C., **Herman Klebanoff, Dr. Harry A. Landsberg, E. Harry Lepofsky, Murray L. Levin, Mrs. J.J. Mann, Isadore Markus, Controller Herbert Orliffe**, Q.C., **Louis H. Posluns, Mel Richmond, Abe Sprachman, Joe Starkman, Jules Surdin, Louis L. Track. Rabbi Stuart E. Rosenberg** is spiritual leader; **Rabbi Michael Celniker**, assistant to the rabbi; **Joseph Cooper**, cantor.

BETH-AM

• On Saturday, December 29th, 9:30 a.m., **Rabbi Dr. Albert L. Raab**, spiritual leader of Congretion Beth-Am, will officiate at the Bar Mitzvah service of **Eddie** son of **Mr. and Mrs. Gordon Schwartz.**

• A special service of **Consecration** was held Friday, December 14th. **Dr. Raab** installed and consecrated the following officers and members of the board: **Ralph Zolt**, past president; **Jack Spring**, president; **Peter Shour** 1st vice president; **Frank Kaplan**, 2nd vice president; **Ben Katzman**, financial secretary; **Nat Goody**, adult education; **Murray Roher**, finance and budget; **Harry Goldhar**, parnes; Sisterhood president, **Mrs. S. Gibbs**; Men's Club president, **Mr. D. Miller**; **Morris Polansky**, education (Hebrew School); **Ben Vale**, house and banquet hall; **Jack Katz**, publicity and public relations; **Harvey Factor**, gabai; **Dave Kates**, recording secretary; **Al Weisberg**, cemetery chairman; **Sam Freedman**, membership committee. The following comprise the membership committee: **Murray Lieberman, Al Binstock, Marvin Fleishman, Jack Freedman.**

QUEBEC TOWN HAS JEWISH MAYOR

Englehart, Quebec (CJN) —In the recent municipal elections held here, Daniel "Nick" Korman was elected mayor. He defeated the incumbent reeve, Mrs. Ruby Bryan, who held the office for two terms.

Mr. Korman is a "chip off the old block." His father, David Korman, was also mayor of the same town for fifteen years before his retirement.

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CHAPTER XIII

Everything in the room—walls, chairs, heads—began to whirl around me, dancing in a pre-established rhythm, without stirring the air or setting foot on the ground. I was the center of a multitude of circles. I wanted to close my eyes and stop up my ears, but my father was there, and my mother, and the master and the beggar and the boy. With all those who had formed around me I had no right to stop up my ears and close my eyes.

"Give me those things," I said to Ilana. "I'll take them to him."

The dancers stopped in their tracks, as if I were the conductor and my words his baton. I stepped toward Ilana, still standing at the kitchen door. Suddenly Gad rushed forward and reached her side before me.

"I'll do it," he said.

Almost brutally he snatched the cup and plate from Ilana's hands and went precipitately down the stairs.

Joab looked at his watch. "It's after two."

"Is that all?" asked Ilana. "It's a long night, the longest I've ever lived through.

"Yes, it's long," Joab agreed.

Ilana bit her lips. "There are moments when I think it will never end, that it will last indefinitely. It's like the rain. Here the rain, like everything else, suggests permanence and eternity. I say to myself: It's raining today and it's going to rain tomorrow and the next day, the next week and the next century. Now I say to myself: There's night now and there will be night tomorrow, and the day, the week, the century after."

She paused abruptly, took a handkerchief from the cuff of her blouse and wiped her perspiring forehead.

"I wonder why it's so stuffy in here," she said, "particularly this late at night."

"It will be cooler early tomorrow," promised Joab.

"I hope so," said Ilana. "What time does the sun rise?"

"Around five o'clock."

"And what time is it now?"

"Twenty past two," said Joab, looking again at his watch.

"Aren't you hot, Elisha?" Ilana asked me.

"Yes, I am," I answered.

Ilana went back to her place at the table. I walked over to the window and looked out. The city seemed far-away and unreal. Deep in sleep, it spawned anxious dreams, hopeful dreams, dreams which would proliferate other dreams on the morrow. And these dreams in their turn would engender new heroes, who would live through the night and prepare to die at dawn, to die and to give death.

"Yes, I'm hot, Ilana," I said. "I'm stifling."

I don't know how long I stood, sweating, beside the open window, before a warm vibrant, reassuring hand was laid on my shoulder. It was Ilana.

"What are you thinking?" she said.

"I'm thinking of the night," I told her. "Always the same thing——"

"And of John Dawson?"

"Yes, of John Dawson."

Somewhere in the city a light shone in a window and then went out. No doubt a man had looked at his watch or a mother had gone to find out whether her child was smiling in his sleep.

"You didn't want to see him, though," said Ilana.

"I don't want to see him."

One day, I was thinking, my son will say: 'All of a sudden you look sad. What's wrong?' "It's because in my eyes there is a picture of an English captain called John Dawson, just as he appeared to me at the moment of his death. . . ." Perhaps I ought to put a mask on his face; a mask is more easily killed and forgotten.

"Are you afraid?" asked Ilana.

"Yes."

Being afraid, I ought to have told her, is nothing. Fear is only a color, a backdrop, a landscape. That isn't the problem. The fear of either the victim or the executioner in unimportant. What matters is the fact that each of them is playing a role which has been imposed upon him. The two roles are the extremities of the estate of man. The tragic thing is the imposition.

"You, Elisha, you are afraid?"

I knew why she had asked. You, Elisha, who lived through Auschwitz and Buchenwald? You who any number of times saw God die? You are afraid?"

"I am afraid, though, Ilana," I repeated.

She knew quite well that fear was not in fact the real theme. Like death, it is only a backdrop, a bit of local color.

"What makes you afraid?"

Her warm living hand was still on my shoulder; her breasts brushed me and I could feel her breath on my neck. Her blouse was wet with perspiration and her face distraught. She doesn't understand, I thought to myself.

"I'm afraid he'll make me laugh," I said. "You see Ilana, he's quite capable of swelling up his head and letting it burst into a thousand shreds, just in order to make me laugh. That's what makes me afraid."

But still she did not understand. She took the handkerchief from her cuff and wiped my neck and temples. Then she kissed my forehead lightly and said:

"You torture yourself too much, Elisha. Hostages aren't clowns. There's nothing so funny about them."

Poor Ilana! Her voice was as pure as truth, as sad as purity. But she did not understand. She was distracted by the externals and did not see what lay behind them.

"You may he right," I said in resignation. "We make them laugh. They laugh when they're dead."

She stroked my face and neck and hair, and I could still feel the pressure of her breasts against my body. Then she began to talk, in a sad but clear voice, as if she were talking to a sick child.

"You torture yourself too much, my dear," she said several times in succession. At least she no longer called me "poor boy," and I was grateful. "You mustn't do it. You're young and intelligent, and you've suffered quite enough already. Soon it will all be over. The English will get out and we shall come back to the surface and lead a simple, normal life. You'll get married and have children. You'll tell them stories and make them laugh. You'll be happy because they're happy, and they will be happy, I promise you. How could they be otherwise with a father like you? You'll have forgotten this night, this room, me, and everything else——"

As she said "everything else" she traced a sweeping semicircle with her hand. I was reminded of my mother. She talked in the same moving voice and used almost the same words in the same places. I was very fond of my mother. Every evening, until I was nine or ten years old, she put me to sleep with lullabies or stories. There is a goat beside your bed, she used to tell me, a goat of gold. Everywhere you go in life the goat will guide and protect you. Even when you are grown up and very rich, when you know everything a man can know and possess all that he should possess, the goat will still be near you.

"You talk as if you were my mother, Ilana," I said.

My mother, too, had a harmonious voice, even more harmonious than Ilana's. Like the voice of God it had power to dispel chaos and to impart a vision of the future which might have been mine, with the goat to guide me, the goat I had lost on the way to Buchenwald.

"You're suffering," said Ilana. "That's what it means when a man speaks of his mother."

"No, Ilana," I said. "At this moment she's the one to suffer."

(Will continue next week)

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